2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

CHAPTER VII

MARRIAGE CUSTOMS

It is the duty of every Rwejli capable of procreation to marry. This duty is laid upon him by his connection with his kinsmen. The more numerous these are, the more power and influence they possess. The individual who refused to defend the rights of his kin would be expelled, and whoever deliberately declined to multiply its defenders would meet the same fate. Without his kin, *ahl*, the Bedouin would be the most wretched of beings.

To marriage the Rwejli is led by mutual inclination or love. A boy of twelve has a liking for a girl of the same age, and it is generally recognized; no one objects. It is said: "Love comes from Allâh, *al-mḥabbe min allâh*." The boy calls on his beloved in her tent, talks with her there, helps with the work, and the parents recollect the time of their first love. An older boy may join his sweetheart where and whenever he wishes to. He helps her water the camels, draw the water, strike and pitch the tent; he attends her on the march, and pays her a visit in the evening. Usually they meet in a tent that is either vacant or little visited. The Šarârât women whose husbands are serving as herdsmen or who are widowed gladly lend their small tents, *ḫarâbiš*, for the lovers' meetings. There in the cold seasons of the year they sit all night by the fire, parting only when the morning star makes its appearance. In the warm season, especially when camping in the Nefûd, the lovers sit down on a sand drift in the shade of a tall *ṛaṛa* bush to talk of everything and nothing. Their love they declare to each other in these words:

"Thou art the slumber of mine eyes, *enti nowm 'ajni*; thou art my desire, *ent murâdi*; thou art my food and drink, *enti akli w-širbi*; thou art my creed, *ent dini*," and so on.

The enamored Rwejli likes to say: "I wish to fast and pray, but only in honor of those with loosened hair; in honor of Allâh's countenance I shall not pray; *ana-ṣûm w-ṣelli lâkeṣât al-'aḏâṛîḥ w-illa lwaǧh allâh mâni mṣalli*." Or: "I will not

183, 486, 572, 577, 609, 627, 672, 696

[See all of the above categories for various aspects of protection and countenance as practiced by the Rwala.]